MINUTES

OF THE

THE TENTH ANNIVERSARY

OF THE

JUDSON BAPTIST ASSOCIATION,

HELD WITH THE

Richmond Church, Itawamba Co., Miss, Sept. 1865

OFFICERS,

ELDER A. L. STOVALL, *Moderator.*

C. W. TAYLOR, *Clerk.* R. M. BORUM. *Treasurer.*

FULTON, MISS.
"FAMILY VISITOR" PRINT.

1865.

MINUTES

OF THE

THIRTEENTH ANNIVERSARY

OF THE

JUDSON BAPTIST ASSOCIATION,

HELD WITH THE

Richmond Church, Itawamba Co., Miss., Sept. 1865

OFFICERS,

ELDER A. L. STOVALL, *Moderator.*

C. W. TAYLOR, *Clerk.* R. M. BORUM. *Treasurer.*

FULTON, MISS.
"FAMILY VISITOR" PRINT.

1865.

MINUTES

OF

The Judson Association.

The 13th Session of the Judson Association, met on Thursday, before the 1st Sabbath in Sept., 1865, with the Baptist Church at Richmond, Itawamba County, Mississippi.

The introductory sermon was delivered by Elder A. L. Stovall, from Galatians, 5 chap, 13 verse, "For Brethren ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another;" which was very instructive and interesting.

Prayer by Elder C. C. Malone.

After a short recess the delegates of this Association convened with Elder A. L. Stovall in the chair, Elder W. C. Thomas as Clerk.

Appointed Bros. G. C. Bessthett and C. W. Taylor to read letters from the several churches.

By motion: Resolved that this body go into an election for Moderator, Clerk and Treasurer, which resulted in the election of Elder A. L. Stovall, for Moderator; Bro. C. W. Taylor, Clerk; and Bro. R. M. Borum, Treasurer.

On motion, a committee was appointed to arrange the business properly to come before this Association, consisting of Elders Wm. Hood, J. M. Herring, and Bros. J. H. Knott, W. Bridge and J. Springer.

On motion, a committee was appointed on Devotional Exercises consisting of Bros. M. Pounds, H. Hood, J. C. Gilstrap, A. J, Canaway, and the Pastor and Deacons of Richmond Church.

The Committee on Devotional Exercises report that Bro. D. Potter preach to-night and F. L. Lewand to-morrow at 11 o'clock.

On motion, adjourned until to-morrow morning at 8 o'clock. Prayer by Elder Joshua Pitts.

Friday morning, 8 o'clock the Association convened according to adjournment. Prayer by Elder Wm. Hood.

On motion, the report of the Committee on the arrangement of business of this body, was received, read and adopted.

On motion, the Constitution was read in connection with the Abstract of faith in Principles and Rules of Decorum.

A call was made for Petitionary Letters; none presented—also letters of Correspondence from sister associations, whereupon a letter was presented from the Chickasaw Association by her messengers Elder D. Potter and Elder Joshua Pitts. On motion the letter was read, messengers received and invited to seats with

On motion, Elder F. L. Lewand was received as messenger f the Aberdeen Association and invited to a seat with us.

On motion, appointed a committee on the state of Religion the bounds of this Association, consisting of Elders A. J. Forris J. J. Andrews, R. Rice. W. C. Thomas, E. Moore and Bro. J. Smith.

On motion, appointed a committee on Finance, viz: Bros. J. Gilstrap, J. M Mallett, and Wm. M Fuqua.

On motion, appointed a committee on Documents, viz: Br A. Sullivan, G. M. Phillips, D. Ratliff, E. B. McNeil and W Mullins.

On motion, appointed a committee on Sabbath Schools, vi Elders W. J. Thomas, R. Rice, C. C. Malone, and Bro. C. Marshall.

On motion, appointed an Executive committee consisting Bros. G. M. Phillips, C. W. Taylor, M. Pound, J. M. Cook a R. M. Borum.

On motion this Association adjourned until after the 11 o'cloc sermon.

1 o,clock p. m. the Association convened according to adjourn ment. Prayer by Elder D. W. Andrews.

Circular letter called for—none presented for this year. O motion, the circular letter of last year was read and after an abl and interesting discussion of the subject matter contained therei was received, adopted and ordered to be spread upon the minutes

On, motion, Elder J. C. Oliver, Corresponding Messenger from the Tishamingo Association, was received and invited to a sea with us. Also Elder G. D. Russell Corresponding Messenger from the Aberdeen Association, was received and invited to a seat with us.

On motion, Elder W. C. Thomas was elected to write a circular letter for our next Association, with the privilege of selecting his own subject.

Committee on Devotional Exercises report that Bro. Potter preach to-night and Bro. J T. Pitts to-morrow at 11 o'clock.

On motion this Association adjourned until to-morrow morning at 8 o'clock. Prayer by Elder G. D Russell.

Saturday morning, 8 o'clock, this association met according to adjournment. Prayer by Elder D. W. Andrews.

On motion and nomination, Elder D. W. Andrews was elected to preach the next annual introductory sermon, and Elder W. J. Thomas his alternate.

On motion, ballot and election, that this Association hold its next annual session with the Baptist Church at Guntown, Itawamba County, Miss., commencing on Friday before the 4th Sabbath in September, 1866.

Report of the Committee on Documents was read, received and

adopted. [See Exhibit A.]

Report of the Committee on the State of Religion in the bounds of this Association, was read, received and adopted., [See Exhibit B.

Report of the Committee on Sabbath Schools, was read, received and adopted. [See Exhibit C.]

Report of the Executive Committee was read, received and adopted. [See Exhibit D.]

Correspondents appointed to sister associations, viz: To Chickasaw Association; Bros. C. C. Malone, W, C. Ward, E. B. McNeil, T Morris, J. J. Andrews and D J. Smith. Bro. Malone to write the letter Aberdeen Association; Bros. W. C Thomas, Wm. Hood. R Rice, J. M. Mallett, A. L. Eaves, A. L Stovall, J. J. Forrester, G C. Bessonett and W. Mullins; Bro. Thomas to write the letter. Bear Creek Association; Bros. C. C Malone, and J. M. Herrin. Bro. Malone to write the letter. Tishamingo Association; Bro. J. H. Knott, and he to write the letter.

Resolutions Adopted.

Resolved: That we give a favorable notice of the school at Verona Miss. under the supervision of Professors -- -- Levill and Elder G. D. Russell, and that we advise our brethren generally to patronize the same.

Resolved. That this Association have printed in this minute a short synopsis of the minute of 1864.

Resolved: That this body request the delegates from the several churches to present the claims of association missions or destitution, and thereby endeavor to raise funds for the operation of the Executeve committee, and report to said committee at Tupelo church, 2d district, on Saturday before the 2d Sabbath in May, 1866; at Bogefalaw church, 1st district, on Saturday before the 3rd Sabbath in May, 1866.

Resolved: That by a publication in our minutes, that we give a favorable notice of the Christian Herald, published by Bro Shackleford, in Moulton, Ala., and encourage the brethren and community to patronize the same.

On motion, association adjourned until after 11 o'clock. Sermon by Elder J. T. Pitts.

1 o clock p. m. Association convened according to adjournment.

Report of the Financial Committee was read, received and adopted. [See Exhibit E.]

On motion, the clerk of this Association is instructed to superintend the printing and distribution of the minutes among the several churches, in proportion to the amount paid by each church and shall receive for his services, fifteen dollars.

Resolved: That this Association require Bro, Moderator to forward the Introductory sermon delivered to this body for publication in the Christian Herald (Adopted.)

Report of Bro. R. M. Borum, Treasurer of this Association, was read, received and adopted. [See Exhibit F.]

Resolved: That we request Elders A. L. Stovall and W. C. Thomas, to visit during this Associational year, each church in their respective Districts and preach upon the Cardinal Doctrines believed and loved by Baptists, and take up a collection to support home missions. (Adopted.)

On motion, Elder D. R. Bryant was received as a vis brother from Tippah Association and invited to a seat with u

Resolved: That the thanks of this body are hereby respectfully tender the brethren and friends around Richmond, for their kind and liberal hosp in the entertainment of this body during its present session. (Adopted.)

This Association having concluded its important busine motion in order was made for adjournment, whereupon Br Moderator arose in his mild, placid and lovely style, and deliv an affectionate address to the delegates in presence of a l and crowded congregation.

The delegates then united in singing a song of praise, extended the parting hand Many eyes were suffused in t and some proclaimed aloud the praise of God.

Prayer by Elder J. J. Andrews

Association then adjourned in peace and harmony, to r again at the within stated time and place.

A. L. STOVALL, Moderato

C. W. TAYLOR, Clerk.

REPORTS.

EXHIBIT A.

We, your Committee on Documents beg leave to report follows:

The next Union meeting of the 1st. Dist. is to be held with church at Boguefala, commencing Friday before the 3rd. Sabb in July, 1866.

Eld. Wm. Hood to preach introductory sermon. Eld. W. Thomas, alternate.

ESSAYS

Elder R. Rice.—On the proper discernment between the L and Gospel.

Bro. J. M. Armstrong—On the duty of church members their Pastor.

Bro. J. D. Williams.—The duties parents and children owe each other.

Bro. M. Pound—The importance of Vocal Music.

Bro R. S. Thomas.—On church discipline.

Eld. S. M. Herring.—On the state of religion

Eld. Wm. Hood.—On the final perseverance of the Saints.

Eld. S. Bryant—On what is the Baptism of repentance, preached by John the Baptist in the wilderness?

Union meeting of the 2d Dist. to be held with the church New Prospect, commencing Thursday, before 4th Sabbath i July, 1866.

Elder J. J. Andrews to preach introductory sermon, Elde W. J. Thomas alternate.

ESSAYS.

Bro. Wm. M. Fuqua.—On Feet-washing.

Elder W. J. Thomas.—On the best mode of conducting protracted meetings.

Bro. E. B. McNeil.—Is the public discussion of the subjects of Baptism and Communion between Baptists and other denominations, conducive to the advancement of the cause of Christ?

Elder J. J. Andrews.—How shall the Sabbath be kept?

Bro T. A. Sullivan.—On Family Prayer.

Bro. J. M. Smith.—How many Apostles were there and who were they?

Bro. B. Jackson.—Regeneration.

Bro. W. W. Albritton.—Repentance.

We would again call the attention of the Association to the report of the church at Macedonia, in regard to having no regular pastor, and would respectfully refer their call to the Committee on Associational Missions. All of which is respectfully submitted.

T. A. Sullivan, Chairman.

EXHIBIT B

We, your committee to report on the state of religion in the bounds of this association, beg leave to say that from the letters and other sources of information, we see that the Lord has blessed us in reviving his work in several churches by adding to them such as should be saved, but our churches we believe to be generally in a declining condition. Having passed through a winter of four years, we find a want of correct discipline, many of our brethren conforming to the fashions of this world, and having no pastor to go in and out before them, have in a good degree forsaken the assembling of themselves together, as the word directs. As a remedy to these evils we would recommend each church to procure a pastor, to have regular meetings and strict discipline, and thus prove the Lord that he may pour us out a blessing that we shall not be able to contain. A. J. Forrester, Chairman.

EXHIBIT C.

We, your committee appointed to report on Sabbath Schools, beg leave to report the following:

Dear brethren: God has said, "raise up your children in the fear and nurture of the Lord" and again "raise up the child in the way he should go and when he is old he will not depart from it." We believe that the best method we can adopt for the proper training of the youth of our country, is to be found in the use of the Sabbath School, when properly conducted and the right kind of books used. We therefore recommend that the books used be strictly baptistic, and in perfect accordance with the teaching of the bible.

Brethren: The Sabbath School is much neglected at present in our bounds; we would therefore most earnestly solicit the churches of our body, to engage in the work as soon as practicable. All of which is submitted. Wm. J. Thomas, Chairman.

EXHIBIT D.

Your committee who was appointed at the session of Association in 1863, and continued at last session, to raise f and employ a minister to labor in the army among the sol beg leave to submit the following report:

			$
Amount received from Hopewell Church,			19
"	"	Center Hill "	6
"	"	Richmond "	6
"	"	Boguefala "	5
"	"	Guntown "	3
"	"	Montaches Creek "	8
"	"	Yuclatubba "	1
Received of Bro. Bryant to R. Beene,			1
Total			506

We employed Elder S. Bryant at one hundred and fifty dol ($150,) per month for four months, and paid him the amount al stated. All of which is respectfully submitted.

C. A. Marshall, Chairma

EXHIBIT E.

We, your committee on Finance, ask leave to report that have collected from the various churches belonging to the Ju Association, the sum of $51.45, for the payment of minutes. [Statistical Table.] Respectfully submitted.

J. C. Gilstrap, Chairmar

EXHIBIT F.

R. M. Borum,

In account with the Judson Association

Sept. 2d, 1865.

To cash for minutes $51

All of which is respectfully submitted.

R. M. Borum. Treasurer

CIRCULAR LETTER.

To the Churches composing the Judson Association:

Dear brethren:

In pursuance of a desire expressed at our last association, t this Circular should embrace the subject of Church discipline will attempt to lay before you some plain truths, which regard execution of the laws by which the church is governed.

When the apostles preached the Word, and it was lieved and obeyed by a sufficient number, it was their unifo practice to organize them into a christian church. Th sociated, divine worship was carried on, the ordinances observ

and a scriptural discipline maintained. Jesus, our Savior, is our King and Lawgiver. We acknowledge no rule of action as binding, which is not found in or justified by his word. The New Testament of our Lord and Savior Jesus Christ, is emphatically our book of discipline. He says in Mat. 16 chapter "Upon this rock I will build my church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." After giving directions for the settlement of private or personal offences he repeats the same, Mat. chap 18.

The precepts and examples of Christ, and his inspired Apostles are the keys with which the door of the church is to be opened and shut. When the church is governed strictly by these, her action on earth will be ratified in heaven by the head of the Church. That the churches are the executives of Christ upon earth, and entrusted with the sole administration of discipline, is clear from the following scriptures; 'and if he shall neglect to hear them, tell it unto the church, &c,' Mat. xviii. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, &c.' acts, xv. "In the name of our Lord, Jesus Christ, when you are gather together and my spirit with the power of our Lord Jesus Christ, to deliver such an one unto satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.' 1st cor v

By a careful examination of the Scriptures in their connection you will be satisfied that the churches alone are responsible for the exercise of discipline, and that they cannot scripturally transfer that responsibility to others, consequently the decisions of all committees, in order to be valid, must have the sanction of the whole church This being true how necessary it is that Church members should inform themselves, and be present at their conference meetings, that they may discharge this sacred and high trust agreeably to the direction of their Lord. Without correct discipline, there can be no Union, order, peace or fellowship in the church; the neglect thereof will be chastised with declension and may be with the removal of the candlestick

It is our duty first to discipline ourselves individually, as directed in the word of God "Denying ungodliness, and wordly lusts, we should live soberly, righteously and godly in this present world;" "see that none render evil for evil to any man, but ever follow that which is good both among yourselves and toward all men, abstain from all appearance of evil. Have no fellowship with the unfruitful works of darkness, but rather reprove them: abhor that which is evil, cleave tothat which is good."

As the whole church always partakes of the nature and

character of the membership, if the members would discipline themselves and carefully practice the things which are true, honest just, pure, lovely, and of good report, the churches would not be rent with dissentions, but would dwell together in unity and love be the light of the world and the salt of the earth.

We would admonish the churches to exercise great care in the reception of members and receive none but such as the Gospel gives the right to membership. The church is alone designed for such as are born of the spirit, love the Lord, and delight in his law. When we carelessly, or with too great anxiety for members admit to membership unconverted persons, we corrupt the church injure the persons themselves, and involve ourselves in much trouble and confusion.

While the churches are in their militant state offences will come, which are usually called private or personal, and public offences. The former consists in an injury inflicted by one member upon another, wherein others are not particularly concerned. The latter, is open, public sins against God and his Word, and which involves the honor and purity of the whole church. The course to be pursued in the settlement of personal or private ofiences, is plainly given by our Lord, in the 18th chap. of Mat. "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two men, that in the mouth of two or three witnesses every word may be established, and if he shall neglect to hear them, tell it unto the church. but if he neglect to hear the church let him be unto thee as an heathen man and a publican." Never in any case should a church admit a charge to her record, of personal offence, until this whole law has been complied with.

In case of public offence, we would advise that whenever it is known that a brother or sister has fallen into sin, we embrace the first opportunity to see such an one, and if possible recover them from the error of their way, and incline them to go to the church and make confession, that the offence may be removed as the Gospel directs. This course is authorized by the following texts Gal. chap v. verse 1. "Brethren, if a man be overtaken in a fault ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." James v xix--xx, "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Should the labors of love fail to bring the offender to the church then it will be proper that he be regularly notified to attend, and answer to a specified charge. We believe that a fair and impartial trial should be given to every offender, and that an

opportunity should be afforded them to be present, when it is possible. Our object in disciplining a member should never be exclusion, but to recover, and exclusion should only be resorted to, as a humane physician resorts to the amputating knife to save the body. In all cases where there is unmistakable evidence of repentance, we should restore to our fellowship. Our Lord taught this doctrine, when he said "If a man have an hundred sheep and one of them be gone estray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone estray, and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not estray."

It has been fitly remarked by a worthy brother, that "in attending to those things which are the proper objects of discipline our first concern should be to see that all our measures are aimed at the good of the party and the honor of God. If these ends be kept in view, they will preserve us from much error, particularly from the two great evils, into which churches are in danger of falling, *false lenity and unchristian severity.*

There are many things to be attended to by the Churches, which do not pertain to dealing, "Let all things be done *decently* and in *order*." The observance of this short rule, will tend greatly to promote the purity and harmony of the churches.

Brethren, let us take a deep interest in the church to which we belong, and serve one another, and the cause of Christ in love. A well regulated, orderly church is a blessing to a community. It is a temple reared for God, in which he designs to record his name, meet with his people, and bless them, "If any man defile the temple of God, him shall God destroy."

"Finally, Brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peach shal be with you."

STATISTICAL TABLE.

NAMES OF MESSENGERS.
Ordained Ministers marked (O)
Licentiates " (L)
Absentees " (A)

CHURCHES.	POST OFFICES.	DAYS OF MEETING.	NAMES OF MESSENGERS.	NO. BAPTIZED.	REC'D BY LETTER.	RESTORED.	DIS' BY LETTER.	EXCLUDED.	DEAD.	BLACKS.	MALES.	FEMALES.	TOTAL NO.	MINUTE FUND.
Hopewell,	Woodlawn,	4 Sab.	W. C. Thomas -o- C. W. Taylor, R. M. Borum,	2	3		1	2		62	64	124	4.00
Centre Hill,	Verona,	4 "	J. C. Partlow, C. A. Marshall, H. Hood.		2			2	2	26	50	76	3.00
Boguefala,	Mooresville,	3 "	R. Rice -o- M. Pounds, G. M. Phillips,	6			3	4		24	48	72	5.00
Montache Creek,	Fulton,	2 "	J. C. Gilstrap, J. M. Cook, D. Ratliff					1	12			83	3.00
Macedonia,	Tupelo,	2 "	J. J. Long, W. Vincent, J. M. Johnson -a-	2			8	1		7	10	17	2.00
Shiloh,	Ozark,	4 "											
Unity,	Guntown,	1 "	J. M. Herring -o- W. J. Woodall, R. Johnson -a-	1	1	1	5	2	1	27	23	45	1,75
Town Creek,	Camargo,	4 "	Wm. Hood -o- W. Mullins, J. M. Mallett.	4	6				3	11	16	30	2,50
Fulton,	Fulton,												
Richmond,	Richmond,	1 "	Job Springer, J. D. Williams, G. C. Besonett,	1	1		2	1		17	19	50	86	4,00
Tupelo,	Tupelo,	2 "	R. Mitts -a- J. A. Raines -a- G. C. Thomason,		2	1	1			13	13	5	54	2.60
Pleasant Valley,	Chesterville,	4 "	C. C. Malone -o- F. Moore -o- W. C. Ward,	6	4		10	1	3		40	56	96	3. 0
Oak Hill,	Pontotoc,	3 "	J. Dillard -a- A. Payne, E. B. McNeil,	24	1		8	1		10	34	70	114	2.70
Poplar Springs,	Poplar Springs,	1 "	J. J. Andrews -o- D. J. Smith -L- W. W. Albretton,	2		1	2	8	5	10	55	85	140	2,00
Uclatubba,	Guntown,	2 "	W. J. Thomas -o- J. O. Callaghan -a- J. G. Thomas,	42	4		3	1	8	9	25	59	93	1 00
Pilgrim's Rest,	Old Town Creek,	3 "	A. L. Stovall -o- A. J. Forrester -o- W. M. Duqua,		3			1	1	6	31	60	97	3.50
Guntown,	Guntown,	4 "	G. H. Knott, S. W. Butler, F. M. Bonnett,		2		3	2			22	53	79	2,00
Camp Creek,	do,	3 "	T. A. Sullivan, J. Epting, A. J. Conaway	2	8	1	13	9	5	19	50	75	154	1.30
Friendship,	do.	3 "	A. L. Graves -L- F. M. Stovall, H. Raper,		1	1		3	1		32	63	95	2.00
Liberty,	Bigby Fork,	4 "	D. W. Andrews -o- E. Walton, D. Rudings,	35	1	2	1	5	1	25	25		50	
Zion,	Verona,	4 "	G. C. Johnson -a- N. Taylor -a- T. Morris,	17	7					12	19	39	60	2,00
Mount Gilead,	Elistown,	2 "	John Davis, J. H. Grubbs -a- W. J. Davis -a-											
New Prospect,	do.	[illegible]	[illegible]											

Liberty,	do.	3	"	A L Faves -L- F H Stovall, H Raper,	2	8	1	13	9	5	79	50	75	154	1,30
Zion,	Bigby Fork,	4	"	D W Andrws -o- E Walton, D Rudings,		1	1		3	1		32	63	95	2,00
Mount Gilead,	Verona,	4	"	G C Johnson -A- N Taylor -A- T Morris,	35	1	2	1	5	1	25	25		50	
New Prospect,	Ellistown,	2	"	John Davis, I H Grubbs -A- W J Davis -A-	17	7					12	19	30	60	2,00
	do,	1	"	W Bridges, W Putnam, W S Farrer. -A-	31	9	1	8		8				121	2,00
					3	2								63	2,00

MINUTES

OF THE

Fourteenth Anniversary

OF THE

JUDSON BAPTIST ASSOCIATION

HELD WITH THE

GUNTOWN CHURCH, ITAWAMBA CO., MISS., 1866.

OFFICERS.

ELDER W. J. THOMAS, *Moderator.*

C. C. MALONE, *Clerk.* R. M BORUM, *Treasurer.*

"VERONA TIMES" PRINT.

Verona, Mississippi.

1866.

MINUTES OF

The Judson Association

OF BAPTISTS.

The 14th Session of this body met with the Baptist Church at Guntown Miss, on Friday before the 4th Sabbath in September, 1866.

The Introductory sermon was preached by Elder W. J. Thomas from the 8th verse of the 15th chap. of 1st Corinthians. Prayer by Elder A. J. Forrester. The Association was then called to order by Elder A. L. Stovall, the former Moderator.

1st. By a motion and second, Elder C. C. Malone was appointed clerk *pro tem*

The Letters from the different Churches were then read and delegates name enrolled.

2nd. Called for Petitionary Letters, from newly constituted churches One from Fellowship was presented and received, the Moderator giving the hand of fellowship to the delegates.

3d. The Association proceeded to the election of Moderator, Clerk and Treasurer; which resulted in the choice of Elder W. J. Thomas, Moderator; Elder C. C. Malone, Clerk, and R. M. Borum, Treasurer.

4th. Appointed Elder A. L. Stovall, J. H. Knott and G. C. Thomason, a committee to arrange the business to come before this body.

5th. Appointed a committee on devotional exercise consisting of R. M. Borum, W. F. Livingston, C. A. Marshall, with the Deacons and Pastor of the Guntown church. The committee retired and reported that Elder Kendall preach to-night at candle-light, and Elder D. A. Smith to-morrow at 11 o'clock.

6th. Appointed R. M. Borum, J. M. Cook, and J. H. Knott to lead in vocal music during the session of the body.

Adjourned to 9 o'clock to-morrow morning.

SATURDAY MORNING—Met according to adjournment. Prayer by Elder C. C. Malone.

1st. Called for the Report of the Committee on Arrangements. The Report read and adopted, and committee discharged.

2nd. Read the Constitution, Abstract of Principles and Rules of Decorum.

3rd. Called for correspondence from other Associations, when a letter from the Tishamingo Association was received with its messengers, Elders J. C. Oliver, S. D. Kendall, J. O. Nelson and T. F. Parker.

Elder G. D. Russell was received as messenger from the Aberdeen Association.

Also a Letter, with her messengers, Elders D. J. Smith, L. Ball, D. Potter and Brother E. Smith, from the Chickasaw association, and cordially received.

Ministers and Brethren visiting this Body were cordially invited to seats with us; when Elders A. W. Chambliss and Brother Thomason from the Aberdeen Association, and J. Shackelford from the Mussle-shoals Association came forward and were received by the Moderator giving the hand.

Adjourned until 1 o'clock.

Evening Session—Met according to adjournment.

1st Appointed a committee on Finance consisting of Brethren Thomason, L. M. Corborn, and Wm. Putnam.

2nd Appointed Elder A. L. Stovall and Bro's. C. A. Marshall and Cook, a committee on Documents.

3rd. Appointed the Executive Board consisting of R. M. Borum J. M. M. Pounds, C. A. Marshall and G. C. Thomason.

4th. Appointed Elders A. J. Forrester and E. B. McNeal, a commi Sabbath Schools.

5th. Appointed Elder Fuque and Thomas Sullivan on Foreign and D tic Missions.

6th. Appointed Elder C. C. Malone, B. Jackson and Wm. Livings committee on the Religious cultivation and instruction of the colored pop of our country.

7th. Appointed the next session of this Body to be held with the Creeek church, Itawamba county, Miss., on Friday before the 4th Sa in September, 1867, near Camargo, and Elder E. B. McNeal to preac Introductory sermon, and Elder J. J. Andrews his alternate.

8th. Appointed Elder George Johnston to write the Circular Lett next year.

9th. Appointed Elders R. Rice, J. J. Andrews, E. B. McNeal, and Thomas, messengers to the Chickasaw association, and J. J. Andrews to the Letter.

10th Appointed Elders Wm. Hood, G. C. Johnson, Wm. Fuque, R. Rice, Thomas, and Bro's R. M. Borum, G. C. Thomason, to the Aberdeen associa Thomas to write the Letter.

11th. Appointed Elder J. M. Herring, D. N. Hodges, M. B. Mitchiner, me gers to the Big Bear Creek Association; the clerk to write the Letter.

12th. Appointed Brothers J. H. Knott, J. J. Andrews, A. J. Forrester, Cook, R. K. Davis, W. B. Owen, J. M. Herring, messengers to the Tishan Association; Thomas to write the Letter.

13th, The committee on Devotional Exercises report that to-night at ca light, L. Ball to preach; on Sabbath:—Elder Shackelford ½ after 9 o'clo Elder A. W. Chambliss at 11 o'clock; Elder A. L. Stovall at 2 o'clock; E G. D. Russell at candle-light.

14th The Association suspended business and Elder Chambliss addres the body in behalf of the Female School in Aberdeen. Also Elder Shac ford addressed the Association in behalf of the Christian Herald, a religi paper published at Moulton, Alabama.

The Association then adjourned until Monday morning at 9 o'clock.

On Sabbath—The Brethren appointed to fill the stand on Sabbath w forward in order of their names and preached to a large congregati They labored with much zeal and energy while good order and attenti was given, the fruits of which we hope will be gathered in the morning Eternity. Elder Russell owing to ill health declined to preach at night, a Elder Burgess, from Iuka, preached to a large audience—we hope n without effect.

Monday Morning—Met according to adjournment, singing and pray by Elder Wm. Thomas.

Called for the Circular Letter written by Wm. C. Thomas. Was presente

d read by him and adopted and ordered to be spread upon the minutes.

2nd Called for the Report of the committee on the State of Religion in the ounds of this Association. The Report read and adopted. [see appendix (A)

3rd Received the report of the committee on Domestic and Foreign issions. [see appendix (B)

4th Received the report of the committee on Sabbath Schools. Report ead and adopted. [see appendix (C)

5th Report of the committee on Documents received and adopted. [see ppendix (D)

6th Received and adopted the report of the Financial committee. [see ap'x (E)

7th Report of the committee on Religious Instruction to the colored popula- ion; read and adopted. see appendix (F)

8th Report of the Treasurer received and adopted. [see appendix (G)

CIRCULAR LETTER.

Dear Brethren:

After much reflection in regard to the most proper subject r this letter, I have concluded to write upon the sin of *Intemperance*, as it is fearful evil in the land.

Scarcely any one is ignorant of the fact that when vegetable substances ontaining sugar, are bruised together, the juice standing for a time, ferments, om which by distillation a transparent fluid proceeds, hot and penetrating to e taste. This is ardent or burning spirits, which chemists denominate alcohol. his is an agent of great power, reaching to almost every part of the body. hen taken in moderate quantities it excites in the stomach a glow sometimes easant at others painful, the heart beats with more force, the blood circulates vely, the brain feels the genial impulse and begins to work in a high tone, the an, soul and body, for a time is animated beyond his usual state. Continue to re- eat the dose, he becomes boisterous, his courage is transformed into rashness nd his thoughts move on in gay and giddy disorder, and if the draughts are con- nued, you at last find the man in a state of idiotic delirium, totally unable to and or even sit. Vomiting, stupor and deep sleep ends the paroxysm. If a rge portion at once be swallowed instant death may be the consequence.

Having stated the nature and effects of ardent spirits, we next inquire hether or not their use is necessary to the preservation of health. Can we y in the affirmative, they are? Ardent spirits are not a natural supporter of e. He who in infinite wisdom created man, never designed such fiery, artifi- al aid as a necessary supporter of life—bread warmeth, air and water are e necessary sustainers of life; without them we languish and die. God im- lanted within us a desire for them, because they are necessary to our exist- nce. Hunger and thirst are natural appetites, but ardent spirits can satify either—the thirst for water is the deepest rooted of all our desires and when t gratified becomes at last the most tormenting. Water makes a large por- on of our blood with other fluids of the body, and its proportion must be main- ined, or we suffer decay of health. Extract all watery fluid from the system man, and the remaining dry nerves, skin and bone only weighs about 40 or pounds. If extraordinary occasions do call for the use of ardent spirits, es that justify a habitual use of them? Not at all for this process would nder them inert, upon the system counterbalancing the occasional effect that herwise might be produced, for as the system becomes accustomed to their tion so in proportion insensible to their stimulating influence, [illegible]

needed. If our paths are beset with perils which seem to demand a
helps, then that help should be reserved until we reach the place of dif
The soldier who exhausts all his magazine before he reaches the enemy,
be poorly prepared to defend himself at the point of action, but far be
serve all artillery power until the assault of the enemy demand
use. Ardent spirits taken into the stomach acts upon the nerves, the
with maddening fury like electricity to the brain, raising the system for
above its proper equilibrium, thereby overpowering the system, like th
more upon machinery than its proportions can bear; consequently it
wears and is all the time liable to a wrench or a break if not actual exp
I would here remind the habitual dram-drinker that his course is quite
tain. Will they say I can govern myself, there is no danger. Woul
thus talk when the snake begins his rattle under their feet, or would th
make a leap away from that place proud of the escape.

Suppose we do deal cautiously with it and never fall a victim under i
toxicating influence. Look to the example; we are all leaders of others
greater or less extent. If I have a good vessel and steerage and am an
sailor and can cruise about in Brandy bay without being drawn int
whirpool of Intemperance, but some of my less skilful neighbors seeing m
so pleasantly may be tempted to go a pleasuring upon the same deceitfu
and be lost. If my example encouraged them to the venture, I should
cause of deep regret and be influenced to draw my boat and fasten it f
upon the dry and safe shore of total abstinence. The practice of ha
dram-drinking may lead to debasement and great moral corruption, prod
an insatiable desire for whiskey, the great sheet anchor of all intoxic
fluids, which will continually cry give, give, give, or as the fire that can
be satisfied. It has been vainly said that certain painful states of the
could be palliated by the use of alcohol. It has been supposed to lend s
ry aid to the exhausted student, whose ardor still glows when the flame
midnight lamp has expired, or to the merchant distracted by the cares
extensive and precarious business, or to those whom misfortune has thrown
a higher estate—but alas, reason declares it inadequate, experience co
the decision. Its use converts perplexity into confusion, and adds fuel t
consuming influence of grief. It solves no problem it rolls not away a
cloud of sorrow but dooms to swifter destruction the man who trusts its p
Chronic diseases are thought by some to require the daily use of a
spirits; these are chiefly known under the name of dispepsia, hysteri
weakness of the nerves; they effect multitudes of both sexes, detracting la
from the happiness of man, infusing poison in every cup, and rearing spe
in all their paths. It is therefore not strange that they should resort to
stimulant to brace a depleted system, but here they are warned agains
free a use of the fiery fluid. Its relief is but transient followed by greate
gravation, and those who rely upon it sacrifice the future for the present,
ing that part which wastes by anticipation his most precious resources. O
various kinds of drinking the morning dram is the most dangerous.

At that hour the system is the most sensible to the action of stimulants
the custom of adding bitters does not lessen the danger. Comparatively
men ever made daily morning visits to the splendid bar-room of a city ho
to the homelier shelves of a country tavern without becoming reckless an
temperate. The rising sun which lights the unsteady footsteps of such a
to the dangerous fountain shall not set early enough to hide his shame.
you are young be reminded that now habits are forming and in the channel
arly fall, may terminate your timely and eternal destiny. You are the f

hope of the country upon whom will soon rest the cares of both church and state: and to those of an older age, I ask, has thy example been as it should. Do we not see intemperance is as a pestilence that worketh in the night, seizing as a fruitful subject often those which robs society of its brightest promise and leads them down, down to misery and woe. Do any say, Cain like, am I my brother's keeper. We answer yea, so far as advice and example go. Can this be successfully refuted? No, never, for it stands as one of the firm pillars of truth. Then if our example leads others to the venture which ends in their ruin, although they themselves are in the greatest guilt, still we are not absolutely clear, but the voice of their blood may cry from the ground in sepulchral tones against us. We would then call upon all good people without distinction of title or order to give their influence in suppressing the great evil of intemperance, which is the great spring of tumult and prolific source of strife; which has brought many christian mothers to beggary and want, and thrown the orphan children upon the charities of the world while the subject himself has prematurely filled the drunkard's grave. And to the ministry we now fervently appeal. They should never shun to declare the whole council of God; pull the velvet from your mouths and let the world know the drunkard's doom; for Paul, while reasoning with Felix, coupled temperance with righteousness and judgment to come, and Felix trembled. "For who hath woe, who hath contentions, who hath wounds without cause, who hath redness of eyes they that tarry long at the wine. Look not upon the wine when it is red, or giveth color in the cup, for at last it will bite as a serpent and sting as an adder."

WM. C. THOMAS.

Took up Resolutions.

Resolved, That we request Bro. J. J. Andrews to visit the churches of this Associations in company with Bro. W. W. Albritton and ask them to aid Bro. Albritton to go to school next year that he may be better prepared to preach the Gospel.

Resolved, That in the future this body will expect accommodation for preaching while the body is at business in a different place.

Resolved, That we advise the churches of this body not to receive persons excluded from sister churches, until they are satisfied that the law of Christ has been violated in their exclusion and they have exhausted all scriptural means to induce the church to give the oppressed person or persons justice.

Resolved, The we recommend to the favorable notice of the churches the North Mississippi Musical convention organized within its bounds, which seems to be productive of much good in the Science of Vocal Music.

Resolved, That we earnestly recommend our brethren of this Association to subscribe for and read the Christian Herald, edited by Elder J. Shackelford, and published at Moulton, Ala., a Baptist paper of the right kind.

WHEREAS, We have learned with pleasure that our brethren of the city of Aberdeen have with great liberality erected a Female Institution of high character, where the daughters of the South may be educated under the supervision of Southern teachers and with southern principles and sympathies; this Institution is convenient, is the creation of brethren who are known and in whom we have confidence, is now furnished with every appliance for a finished education, therefore

Resolved, That we recommend to our brethren and the public generally, the

patronage of the East Mississippi Female College, in the city of Aberde
entitled to their confidence and support.

The Union Meeting of the 1st District will meet with the church at Un
Friday before the 1st Sunday in August, 1867.

Trial sermon by Elder Wm. C. Thomas; J. M. Herring, alternate.

BRETHREN TO WRITE ESSAYS.

G. M. Phillips—On the duty of Church members being punctual to
their church meetings.

A. C. Tatum—On the duty of Pastors being punctual to attend the
pointments.

A. W. Sandlin—On the duties of parents and children to each other.

The 12th Annual Union meeting of the 2nd District is to be held wit
Pleasant Valley church, commencing on Thursday before the 4th Sabba
July, 1867. Elder A. L. Stovall to preach the Introductory sermon.

ESSAYS.

1st. Duty of Deacons—Reddin Smith.
2nd. The Faith of the Gospel—A. L. Stovall.
3rd. The Power of Satan—J. M. Ray.
4th. What are the duties of the Pastor of a church to the church and
gregation connected therewith—W. J. Thomas.
5th. The relation the church sustains to the world and her duties gr
out of that relation—T. A. Sullivan.
6th Was the Baptism of Repentance as preached by John the Ba
Christian Baptism—C. C. Malone.
7th. On taking the name of God in vain—E. B. McNeal.

Resolved, That the thanks of this Association are hereby tendered t
Brethren and vicinity of Guntown for the very kind and hospitable mann
which they have entertained this Body during its present session.

The Moderator made some very feeling and appropriate remarks. The
gates then united in singing the praise of God and extended the parting ha
the midst of deep feeling. The Association adjourned to meet with the Ba
church of Town Creek near Camargo, Itawamba County, Mississippi, on F
before the 4th Sabbath in September, 1867.

REPORTS.

APPENDIX A.

WE, your committee to report on the State of Religion in the bounds of
Association, beg leave to say that from the letters and other sources of info
tion we see that the Lord has blest us in several churches and neighborh
We have been during the past year blest with revivals and accessions to
churches. Still there seems to be some destitution and the Macedonian
comes up to us, "come over and help us." We urge upon the brethren no
forsake the assembling themselves together and try to procure pastoral aid
support them as God may prosper them, and also to our ministers in view o
dear cause of our Heavenly Father and the worth of immortal souls to use
reasonable efforts to supply our destitute churches. Or for us to try to p
missionary in the field and his time devoted to the destitute. All of whic
respectfully submitted.

WM. HOOD, Chairma

APPENDIX B.

THE committee on Missions beg leave to make the following report:

We have given the subject our consideration and have to say that there has been nothing done within our own knowledge, owing to the fact, we presume, that we had no means with which to operate; we mean by this that the churches furnished no money for the use of missions, as such this very important work could not be carried on. How is it possible to prosecute missions without men and money? Your committee can but think that it is simply useless to write out reports on missions when we have not one single item of mission labor performed upon which to predicate a report, therefore all your committee can do is to reiterate the oft repeated sayings on the subject. Your committee will venture once more to kindly ask of the churches composing this body to send up their contributions for missions, if it is their desire to promote Missionary labor. Respectfully submitted.

W. M. FUQUA, Chairman.

APPENDIX C.

Your committee on Sabbath Schools beg leave to report that it needs no arguments to convince the reflecting of the importance and great necessity of furnishing the youth of every community with the means of religious knowledge, in the use of which the depraved human heart may be so far modified as to be made the receptacle of the seeds of virtue. The enemy of souls loses no opportunity to scatter seeds of vice, misery and death amongst the young, and to counteract his wiles and schemes. It is requisite that opposing influences be brought to bear, and if possible the first impression may be made in favor of the truth as it is Christ Jesus. Should truth and error be placed on the same footing the result of the contest need not be feared so much as when error has fully set up and prepossessed the heart; much less need it be feared when the ground has been prepossessed and fortified against the author of error, mischief and death. Therefore we recommend to all who love Christ Jesus and the souls of their children at the earliest opportunity to establish Sabbath Schools at every church or other places of convenience, as an efficient instrument under God to impress truth virtue and loveliness upon the tender heart, and to prepare the rising generation for the early reception of the blessed truth of the blessed Gospel, so that they may become members of the Kingdom in early life and be living epistles of Jesus Christ and reflect back the glories of His name upon Parents, Church and world. That this may be more effectually carried out we recommend that each pastor of the several churches propose the organization of Sabbath Schools at each church All of which is respectfully submitted.

A. J. FORRESTER, Chairman.

APPENDIX D.

YOUR committee beg leave to report:—We have examined the documents submitted and find in the Letter from the Liberty Church complaints against the Town Creek Church. The Association cannot receive and act upon the charge preferred against the Town Creek Church, because the 13th article of the Constitution requires her to establish the charge by a sister church. We recommend the church at Liberty to labor with Town Creek church in the spirit of love, for the correction of the error in discipline of which they complain. Should they fail let them avail themselves of the assistance of a sister church or churches, and thus if possible, become reconciled.

Adopted.

The Association is asked by the Pilgrim's Rest church to submit t churches the 1st and 4th articles of the Constitution for amendment. We committee would respectfully recommend that these articles remain unalter

In the Letter from the Uclatubba church we find a request for advic follows: "Is it the duty of Baptists to wash one another's feet, if so, when where?" Your committee would recommend the following advice: We re the example given by our Lord as a christian duty, to show our humility our love for the brethren.

All of which is respectfully submitted.

A. L. Stovall, Chairm

APPENDIX E.

WE your Finance committee submit the following:

Cash received for minutes—Hopewell, $4,00; Centrehill, $3,50; B fala, $3,00; Montache Creek, 2,65; Macedonia, ——; Shiloh, $150; U 75cts; Town Creek, 3,00; Fulton, ——; Richmond, 3,00; Tupelo, $ Pleasant Valley, $3,15; Oak Hill, 2,05; Poplar Springs, 2,25; Uclatubba Pilgrim's Rest, $4,50; Guntown, $3,00; Camp Creek, $2,90; Friendship $ Liberty, $50; Zion, $2,00; Mount Gilead, $1,75; New Prospect, $ Fellowship, $1,50.—Total, $53,90.

G. C. Thomason, Chairm

APPENDIX F.

WE your committee appointed on the Religious Instruction of the col population beg leave to report that we deem it important that they should the blessings of the Gospel, as their moral culture and religious training ca be better done than by religious instruction. Therefore we recommend to churches and brethren to make suitable preparations in their churches neighborhoods, where circumstances will permit, to give them religious inst tion and training, that the Gospel be preached to them as ofteu as time circumstances will justify. All of which is respectfully submitted.

C. C. Malone, Chairma

APPENDIX G.

R. M. BORUM in account with the Judson Association, Sept. 24th, 1

Amount for minutes last year - - - - - - - - - - -	$51 45.
Amount this date - - - - - - - - - - - - - - - - -	53 90.
Total	$105 35.
Cash paid for minutes last year - - - - - - - - - -	51, 45.
Cash on hand	53 90

All of which is respectfully submitted.

R. M. Borum, Treasure

CONSTITUTION.

We, the united Baptist Churches in the State of Mississippi, having b regularly dismissed by letter from the following Associations, viz: Aberd Chickasaw and Bear Creek, have united for the purpose of maintaining

eping the Order and Rules of an Association, according to the following plan:

Art. 1st. This Association shall be composed of members chosen by the fferent Churches in our Union. who on producing letters from their respective hurches, certifying their election, shall be entitled to seats.

Art. 2. The letters from the Churches are to express the No. of white male nd female members, No. of colored members, time of meeting, No. Baptized, reeived by Baptism, Restored, Dismissed by letter, Excluded or dead; since the ast Association, the name of the Pastor and Post office.

Art. 3. The members thus chosen and convened shall be known by the name f the JUDSON Association, who shall have no power to Lord it over God's eritage, or infringe on any of the internal rights of the Churches in Union; but hall be an advisary council, for the common benefit of all the Churches, and he furtherance of the cause of our Redeemer. The Association shall have ower to exclude any Church from the Union, who may depart from the orthoox principles of the Gospel either in FAITH or practice. (The fundamental rinciples we adopt and believe, may be seen in our Abstract.)

Art. 4. Every Church in the Union shall be entitled to three delegates, and ne additional delegate for every hundred members above one hundred. Should ny church neglect to represent herself, she shall state the reason in her letter o the next Association.

Art. 5. New churches may be admitted into this body, who petition by letter and delegate. If found to be sound in the faith, and in good order, the reeption thereof to be manifested by the Moderator giving the right hand.

Art. 6. The Association shall be governed by Rules of Decorum of their wn adoption.

Art. 7. The Association shall annually elect a Moderator from among themelves. whose duty it shall be to see that the Rules of Decorum are observed, nd take the voice of the Association on all questions properly brought before . Also a Clerk shall be elected whose duty it shall be to take correct minutes f the acts of the Association.

Art 8. No query shall be received for the consideration of the Association ntil the church presenting it, shall have made an effort to answer it to her satsfaction and failed to do so.

Art 9. The Association shall have a fund for the support of the same, which hall be raised by the voluntary contributions of the churches sent by heir delegates, which money shall be deposited in the hands of the Treasurer, chosen by Association who shall be accountable to the association for all moneys received by him as Treasurer.

Art. 10. The Association shall in all cases be governed by a majority of the members present, except in the reception and dismission of churches, which shall be unanimous.

Art. 11. This Association, will correspond with other Associations as may be agreed on while in session.

Art 12. It shall be the duty of this Association to appoint a minister to preach an Introductory sermon, one to preach a Missionary sermon with alternates, at each succeeding session, also the time and place for the next Association.

Art. 13. No charge will be received against any Church in our Union, only when established by a sister Church.

Art. 14. This Constitution may be altered or amended at any time by two-thirds of the Churches composing the body.

Art. 15. Minutes to be read, adopted and signed by the Moderator and Clerk, before the Association finally adjourns.

ABSTRACT OF PRINCIPLES.

1st—We believe the Scriptures of the Old and New Testaments are t of God, and the only rule of Faith and practice.

2d—We believe that the Scriptures teach that there is but one living God; that there are three persons in this one God, the Father, the W the Holy Spirit; and that this triune God is the only object of all religi ship and adoration; and that all worship paid to any thing else, in the God is Idolatry and abomination in His sight.

3d—We believe that God created man holy and happy, that he sinned from that condition; that by the fall he lost his original righteousness, and both sinful and depraved, and as a natural consequence, that all his poste ordinary generation, are involved in all the consequences of his fall.

4—We believe that man, by nature, has no power to recover himself f lost and ruined condition; and that unless God himself had provided a Salvation, all must have been ruined and miserable forever, because have sinned.

5th—We believe that God has provided a way of salvation, and has re it to us in the Gospel of his Son, that this way of Salvation was adopted Eternal Council before the foundation of the world, according to whic saves sinners through the sanctification of the Spirit, and belief of the tru

6th—We believe that fallen man has nothing and can do nothing of h to recommend him to the favorable notice of the Divine Being, and that hope of pardon, sanctification, justification and redemption, is derived through the merits of Christ.

7th—We believe that Jesus Christ, the Eternal Son of God, is the only Me between God and man; that he first became our surety, and in the fulne time our sacrifice and that the only efficacious plea that he makes, befor Throne in our behalf is built upon His own and all atoning sacrifice, and p righteousness before God.

8th—We believe that the Holy Spirit, the third person in the adorable T ty is the great agent in convincing man of his lost and condemned condition in making the Gospel plan of mercy plain and acceptable to him.

9th—We believe that all who are sanctified by the Spirit, are fully just by the righteousness of Christ, which is in all, and upon all them that belie

10th—We believe that all who are called to be Saints through sanctific of the Spirit and belief of the truth shall be eternally saved.

11th—We believe that Christian Churches are to be formed of believe Christ, who give evidence of a change of the heart, and who have been regul Baptized.

12th—We believe that the Government of the Church is not left in the ha of any one man, or number of men distinct from the body; but that it is lef the whole Church.

13th—We believe that the first day of the week, called the Lord's day, sanctified or set apart for the public worship of God; and that it is the duty Christians to abstain on that day from all unnecessary visiting, trifling conv sation or labour, except so much as may be devoted to works of necessity mercy.

14th—We believe as God has appointed the preaching of the Gospel for edification of the Church, and the advancement of his Kingdom; that it is duty of Church members to contribute to the support of the ministry as God His providence may give them ability.

4th—We believe that Jesus Christ has appointed two positive Institutions or inances to be observed in his Church, viz: Baptism and the Lord's Supper; r Baptism is Immersion in water, in the name of the Father Son and y Ghost, and that believers alone are capable of rightly receiving this inance; that Baptism proceeds the Lord's Supper and none but regularly tized ministers have any right to administer them.

6th—We believe that there will be a resurection of the dead, both of the t and unjust; that the just will rise to everlasting life, and the unjust to rlasting shame and contempt.

7th—Finally, we believe that the Gospel, with all its obligations, privileges l blessings, has been committed to the Church; and it is specially enjoined to ke it known to every creature, while a risen and ascended Saviour pledges s presence to the end of the world.

Rules of Decorum.

Art. 1. The Association shall be opened by prayer.

Art. 2. The Moderator and Clerk shall be chosen by the members present by ivate ballot.

Art. 3. The Moderator shall be considered the Judge of Order, but any mber not satisfied with his decision, may appeal, provided that appeal be de on the same day, but at no subsequent time.

Art. 4th. The Moderator shall be entitled to the same privilege of speaking other members, but not to vote unless his vote be necessary to decide the estion. If he rises to speak, he shall call on some brother to take the Chair.

Art. 5th. All questions brought before the Association shall be introduced motion and if seconded, shall be open for discussion, unless withdrawn by e mover or his second. When a subject has been taken up and a reasonable e allowed for discussion, the Moderator shall take the question by yeas and ys, and if a call for a division be made it shall be decided by the members ing.

Art. 6th. Any member wishing to speak shall rise and address the Modera- r. Only one member shall be allowed to speak at the same time, who shall t be interrupted while speaking, unless he depart from the subject or make rsonal reflections.

Art. 7th. No person shall speak more than once upon any subject until all o wish to speak shall have had an opportunity, nor more than twice upon any ithout permission.

Art. 8th. Every subject introduced for discussion, shall be decided, before other is offered, unless it be laid over by motion, with the consent of the mover nd Association.

Art. 9th. The names of members shall be called whenever the Association hall direct, and the absentees marked. Any member wishing to retire shall btain permission of the Moderator.

Art. 10. The appellation of Brother shall be used by the members in addres- ing each other.

Art. 11th. Any member violating the Rules shall be subject to be reproved y the Moderator, but only on the day the breach shall have been made.

Art. 12th. Amendments or alterations may be made to these Rules when a ajority may deem it necessary.

STATISTICAL TABLE.

CHURCHES.	POST OFF'S.	DAYS OF MEETING.	NAMES OF MESSENGERS. Names of Absentees marked thus (‡)	NO. BAPTIZED.	REC'D BY LET.	RESTORED.	DIS'D BY LET	EXCLUDED.	DEAD.	BLACKS.	MALES.	FEMALES.	TOTAL NO.	MINUTE FUND.
Hopewell,	Woodlawn,		W. C. Thomas, J. C. Gillintine, R. M. Borum,	11	2	2	9	2	3	7	61	16	134	4,00
Centre Hill,	Verona,	4	John G. Partlow ‡, C. A. Marshall, H. Hood.		5		2	4	1	2	23	49	72	4,25
Boguefala,	Mooresville		R. Rice, A. W. Sandlin, Z. Taylor,	17	1		4		2		40	50		3,00
Montache Creek,	Fulton,	3	W. S. Greenwood, J. M. Cook, D. Ratliff.	16	1		7						92	2,50
Macedonia,	Tupelo,													
Shiloh,	Ozark,		W. F. Livingston, W. R. Owen †, Thos. Warr ‡	5	7		11	2	1				22	1,50
Town Creek,	Camargo,		Eld. Wm. Hood, Eld. P. Crow ‡, Wm. Mullins.	1	19		80	3	1	2		39	43	3,00
Unity,	Guntown,	1	J. M. Herring, R. Johnson, D. N. Hodges.	17	7	2	11	2	1	1	26	35	60	75
Richmond,	Richmond,		Job Springer, J. M. Williams, J. M. Armstrong.						18	27		50	95	3,50
Tupelo,	Tupelo,	2	B. Jackson, E. F. Jackson, G. C. Thomason.				5		3	11	10	23	47	2,50
Pleasant Valley,	Chesterville,	4	C. C. Malone, E. Moore ‡, Wm. Williams.	6	7		2		1	45	20	35	100	3,15
Poplar Springs,	Poplar Sp's		J. J. Andrews, W. W. Albritton, J. Owen ‡	6		2	4	1	2	10	57	82	149	2,25
Uclatubba,	Guntown,	2	W. J. Thomas, L. M. Conbon, James Caligin.		7		13	2	1				72	2,00
Pilgrim's Rest,	O'd T'n Cr'k	3	A. L. Stovall, A. J. Forrester, W. M. Fuque.	14	15	2			2	7	43	72	115	4,50
Oak Hill,	Pontotoc,	3	E. B. McNeal, A. Payne, J. R. Sheppard ‡		3		2	4		10	31	69	110	2,65
Camp Creek,	Guntown,	3	Thos. A. Sullivan, J. Hepting, J. G. Mayhorn.	6	6		4	30	1	8	48	75	131	2,90
Guntown,	" "	4	F. A. Barnett, J. H. Knott, P. Moore.		6		9	3			22	47	69	3,00
Friendship,	" "	3	J. M. Mitchel ‡, F M Stovall, Hend'rs'n Raper.	10	8		10	2	2		26	73	99	2,10
Mt. Gillead,	Wallerville,	2	John Davis ‡, J. F. Reed, R. K. Davis.	5	8		35	13	1		25	58	83	1,75
New Prospect,	Ellistown,	1	G. W. McWhorter, W. Bridges, Wm. Putman.	1	34		3	3		4	17	54		
Zion,	Verona,	4	G. C. Johnson, J. E. Little, N. Taylor,											
Fellowship,	Saltillo,	4												
Liberty,														

New Prospect,	Ellistown,	1	John Davis ‡, J. F. Reed, R. K. Davis.									22	47	69	3,00
Zion,	Verona,	4	G. W. McWhorter, W. Bridges, Wm. Putman.	10	8	10	2	2				26	73	99	2,10
Fellowship,	Saltillo,	4	G. C. Johnson, J. E. Little, N. Taylor.	5	8	35	13	1				25	58	83	1,75
Liberty,	Bigby Fork.	4	A. Roberson, D. T. Miller, S. T. Fife.	1	34	3	3			4		17	54	77	1,80
			J. A. Andrews, J. C. Riddle.	4	9	11	1	1	20	15		27		62	2,00
				1	3			1		5		8		13	1,50